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Rev. John Stuart, D.D., of Kingston, Canada, and his Family.

By Professor A. H. Young of Trinity College, Toronto.
Kingston, 1921. Pp. 64.

The Parish Register of Kingston, Upper Canada, 1785-1811,
edited with notes. By A. H. Young. Kingston, 1921. Pp.
207.

These two brochures will prove of value to students, interested in Canadian geneology, early Episcopalian missions, and the Loyalist emigration from the States. John Stuart was the son of an Ulster Presbyterian who settled in Pennsylvania in 1740. The Cameronian harshness of his Calvinism apparently drove the son into the Anglican ministry, shortly after graduation from the College of Philadelphia (University of Pennsylvania). Serving as a missionary among the Mohawks, 1770-1781, he was commissioned a chaplain in the Royal Yorkers. The patriots successful, Dr. Stuart retained his Tory principles and followed the British flag over the Canadian line. There in Kingston, he labored until his death in 1811, among the Indians, the Loyalists, who were turning to the sectaries, and among the children, whose first schoolmaster, he became.

The sketch of Stuart's family and descendants indicates the loss, which the new republic sustained as a result of Loyalist emigration. This, Americans are inclined to under-estimate. Stuart's family furnished the two Canadas with some of its leading religious, political, and judicial figures, whose fortunes Professor Young indicates. Yet, Dr. Stuart was but one among many educated Tories, who sought a northern asylum.

The Parish Register with its editorial introduction contains many notes of interest. One is impressed with the missionary's belief that in his district the bulk of the Loyalists were not Anglicans, but "Presbyterians, Anabaptists, and other Dissenters." In a letter of 1808, there is notice of a Catholic chapel being built with the aid of Montreal Catholics and by the allotment of an acre of ground by the Provincial executive council. (p. 18). The schoolmaster, a Mr. Matthew Donovan, an Anglican, Dr. Stuart describes as "an Irishman, an excellent Latin scholar, and of long experience in his profession." (p. 56). The long lists of vestrymen, baptisms, marriages and the like are of local interest, especially to Canadian geneologists.

The provision for Protestant clergy made in the Constitutional Act of 1791 did not satisfy Dr. Stuart, nor did it suffice, for the British government found it necessary for many a year to pay the salaries of the clergy [Anglican] in both Upper and Lower Canada. Of this act, the Hon. Richard Cartright wrote most tolerantly in 1792 to Isaac Todd a partner of the Hon. James McGill of Montreal: "Indeed the caution with which everything relative to the Church or Dissenters is guarded in the Act of Parliament which establishes our Constitution; and the Zeal and Tenaciousness of the Executive Government in this Country on this Head, has always astonished me. Where a particular system has been long adopted and acted upon, some evil may perhaps result from a change, although in its principles, it may be neither liberal nor just, and, at all events there is the Bugbear Innovation to guard the Abuse; but to make this Abuse an essential Principle, and when a new Government is to be formed, as in the present case, among people composed of every religious denomination, and 19-20 of whom are of Persuasions different from the Church of England, to attempt to give to that Church the same exclusive, political advantages that it possesses in Great Britain, and which are even there the cause of so much clamour appears to me to be as impolitic as it is unjust. In the present times one would expect better things from ministers."

R. J. P.

The History Of The Negro Church. By Carter G. Woodson, Ph.D. Washington: The Associated Publishers. Pp. x + 330

The Negro is a problem. How could he be otherwise? Brought to this country through trickery and fraud, snatched from the savage freedom of an African jungle, to be made a slave in the midst of a white civilization, then set free, not by any well-thought-plan of emancipation, but amid the passions of war, and as a measure for the humiliation of his former masters, granted full citizenship by designing politicians who have since exploited him, turned adrift upon his own resources; it is no wonder that he is a problem. The smarting sense of injustice on both sides, appeals to race prejudice, and the failure to